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THE

CHRISTIAN HERO

OF THE

Nineteenth Century.

By E. H. GRAY,
PASTOR OF THE BAPTIST CHURCH, SHELBURNE FALLS, MASS.

WITH AN INTRODUCTORY ESSAY,

By S. F. SMITH,
PASTOR OF THE FIRST BAPTIST CHURCH, NEWTON, MASS.

SECOND EDITION.

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PREFACE.

The following little book comprises the substance of two discourses, which were originally delivered by the author to his own people; and a copy of which, in compliance with their request, was furnished for the press. The object of the author, in this work, is to present a bird's-eye view of the most remarkable events connected with the character, labors, and sufferings of Dr. Judson, and particularly to give prominence to his change of denominational sentiments. This incident in his life, which seems so providential, and has so important a connection with the history of Baptist Missions, appears, from some cause, to have been studiously concealed, or very lightly passed over in those works, when we might reasonably have expected to see it fully and prominently set forth. In this work,

special pains have been taken, as far as the scope of the work will permit, to give the reasons which Dr. Judson has himself assigned for his change of sentiments.

For the many facts here embodied, I am indebted to the Judson Offering, Gammel's History of Missions, Memoirs of Ann H. Judson, Dr. Judson's Work on Baptism, and to a variety of other sources.

The first edition having been exhausted in a few months, and the demand still increasing, the work has been revised and prepared for a second issue. Such as it is, this little volume is again submitted to the public, with the ardent desire, that wherever its voice shall be heard, it may prove at least a herald to the forthcoming Memoirs of one of the most remarkable men of his age.

SHELBURNE FALLS, *Nov.* 1*st*, 1851.

RECOMMENDATIONS.

(*From Rev. Dr. Pattison.*)

"Rev. E. H. Gray,—

"Dear Brother: I thank you for a copy of your excellent discourse on the character, labors, &c., of the late Rev. Dr. Judson. It has been intimated to me that you would issue another edition, if thought best by your friends. I can say truly that I deem it adapted, without injury to the pecuniary interest of the family of Dr. Judson, who justly rely on the profits of a forthcoming memoir for the means of education, to contribute essentially to the advancement of the cause of Missions, in the promotion of which the subject was so eminent and honored an instrument.

"R. E. Pattison.

"Newton, *Dec.* 10*th*, 1851."

(*From Rev. Dr. Prior.*)

"I fully concur in the above.

"JOHN PRIOR.

"CAMBRIDGE, *Dec.* 15*th*, 1851."

The following resolution was passed by the Franklin County Baptist Association, at their late meeting, Sept. 10, 1851 : —

"*Resolved*, That we have read the 'Christian Hero of the Nineteenth Century,' or a brief sketch of the most important events connected with the character, sufferings, and labors of the REV. ADONIRAM JUDSON, D. D., Senior Missionary of the A. B. M. U., by REV. E. H. GRAY, with deep interest, and believe that the cause of Missions, and the interest of the denomination, would be greatly promoted by its republication."

INTRODUCTORY ESSAY.

OUR Lord's last official act on earth was to commission his disciples and followers to go forth everywhere preaching the Word. The purifying, elevating, and ennobling influences of the Gospel he desired to have diffused among all mankind. And, by Divine appointment, this diffusion was to be effected through human instrumentality. Hence he made it the topic of his parting instruction to them, that they should see to it, to have his will in this respect fulfilled.

The normal and highest state of the human race on earth exists only where Christianity prevails. It is only under the influence of Christianity that learning is diffused among all classes of society, the arts of life are cultivated, useful inventions are made, and the benefit of them secured to the inventors; men combine their efforts for the common good;

equitable governments are maintained; equal rights prevail; and, the selfish maxim being repudiated, men feel the obligation to live for one another, and to promote one another's highest welfare, temporal and spiritual, present and eternal. Hence the diffusion of Christianity should be undertaken as a matter of philanthropy and benevolence, even if it were not supposed to have any thing to do with the spiritual welfare or the eternal salvation of the heathen nations. The more widely Christianity prevails, the more will learning, commerce, art, science, and literature flourish; the more will the wealth of the world increase; the greater will be the demand for the productions of art which come from civilized climes. So that the diffusion of Christianity should be favored and promoted, if for nothing better, even as a matter of worldly policy. The highest good of the world, in every respect, will be promoted by it.

But we desire more than a mere external Christianity with its benefits, — more than a religion of forms and show. We desire to extend to all nations a share in the religion of

the heart, because it will improve their outward condition, promote intellectual culture, refine the affections, elevate and purify the soul, open new and higher sources of pleasure to those who are now perverted, oppressed, and degraded, and make this whole earth an image of heaven.

This is the object contemplated in the Missionary enterprise. And the earth is now in an eminent manner ripe for the efforts by which such results are to be secured. Travellers among the various heathen tribes inform us that the heathen superstitions are growing old, and that neither do the priests believe in them nor the people respect them. The forms of idolatrous worship are kept up, partly through the selfishness of the priests, who, by this craft, have their support; and partly because human nature craves some religion, and clings to a poor and imperfect system in preference to none at all.

It is now many years since evangelical Christians in different countries have undertaken the work of promoting the conversion of the world to God. It is an interesting

question, Is it a merely human enterprise, a plan originating in human foresight, and dependent on human sagacity; or is it a Divine plan, in which God is interested, which he favors, and every part of the prosecution of which he superintends? We affirm that the Missionary enterprise is a Divine plan, that God is deeply interested in the prosecution of it, that he superintends, encourages, and aids the work in its several steps, and that, beyond all doubt, he will crown it in the end with the most entire and glorious success. We think these points can be distinctly made out from the testimony of the Scriptures, and from the movements of Divine Providence. Judson is not. Boardman is not. Comstock is not. Clarke is not. But the God of Missions sits in tranquil majesty, viewing and controlling the coming and the receding waves; and, in due time, he will cause the wave of glory to roll over the whole earth, and all flesh shall see the salvation of God. "I, the Lord, will hasten it in his time."

We shall defend the principle just stated by showing the connection held by the Lord Jesus Christ with the cause of foreign Missions.

1. He has favored the Missionary cause by his own example. Christ was, emphatically, a Missionary; one sent, — sent from God. Never did a human being submit to such sacrifices, for the sake of elevating the degraded and the wretched, as Christ did, that he might raise the ruined race of man from the degradation of sin, and from the prospect of eternal death. Never did a human Missionary leave such scenes of comfort, joy, and blessedness as Jesus did, when he left the bosom of the Father, the glory of heaven, the adoration of angels, and the sovereignty of worlds, and came down to earth to suffer and to die for man. And never did a human Missionary suffer such self-denials and trials, ignominy and persecution as Jesus did, when he undertook the work of human redemption. When Missionaries go to the heathen, they find them idolaters, having no knowledge of the true God; with none of the refining and elevating influences of Christianity; degraded and, mostly, sunk in wretchedness, with no certain light concerning a future state, and no hopes of a glorious immortality. Christ found most of

the human race in precisely this condition. Even the Jews, his countrymen, though they had the forms of worship and of the service of the true God, were in the most hopeless state of heartless and supercilious formalism. No string in their hard hearts vibrated to the sound of his voice. No spirit of contrition answered to his appeals, warnings, and instructions. Yet he was a Missionary in the highest sense. The word *apostle*, derived from the Greek, and the word *missionary*, derived from the Latin, have precisely the same force, and signify "one who is sent." Christ was "sent" from heaven as a Missionary to lost men, to teach the ignorant, to convert the wicked, to lead men to the knowledge of God, and to open up before them the way to heaven. Precisely as men go now, — a man or a half a dozen men to a great nation, — aiming to subvert idolatry, and to plant on every hill, and in every valley, the standard of Christianity, and to gain over the whole nation to Jesus Christ; and the men of the world call it "a forlorn hope"; precisely so did Christ come into this world. So he commenced his

work. He achieved gloriously his first triumph, when he rose from the dead and ascended to heaven. He left his followers an example. And if any man, while he admires the achievements of Christ, still doubts the wisdom of our following, in this respect, the example of our Lord, let him remember that we are not alone and unaided in this work. The same mighty Conqueror is still active in it. He says, in regard to it, "Lo, I am with you alway, even to the end of the world." This is the promise. "And they went everywhere preaching the Word, the Lord working with them, and confirming the Word with signs following." This is its fulfilment and confirmation. He that sits in the heavens, the Lord of heaven and earth, still acts the Missionary, goes forth with his servant, works with him, works for him, works before him, confirming the Word with signs, following. And when he works, to whom belongs all power in heaven and in earth, where is the folly of the Missionary enterprise, or how can it be shown to be a forlorn hope?

2. Christ gave the injunction to undertake

the Missionary work, as his last command to his Apostles, and, through them, to all their successors, till the work should be accomplished. How impressive must have been the scene, when this injunction was laid upon the Apostles! He speaks to them of what he had done and suffered, announces his plans for the conquest of the world, and finally gives the direction, "Go ye into all the world, and preach the Gospel to every creature." What! "Into all the world?" Yes. "Into all the world, and preach the Gospel to every creature." And these few men were thus commissioned to perform such a task among the learned Greeks, the polished Romans, the philosophers, poets, and orators, the statesmen, the warriors, and the heathen priesthood of the civilized world, and among the tide of northern barbarians, from Britain on the west, to China on the east, from northern Europe, among that herd of fierce and determined men, to the southern limit of population in Africa; a task which, tradition says, they actually accomplished. Paul intimates as much, when he writes to the Colossians, that

the Gospel had been "preached to every creature under heaven." And it is also written, "they went everywhere preaching the Word." Even Africa is said to have once numbered thirty thousand Christian churches.

After Christ had uttered this last command, he blessed his disciples, and while he blessed them, he was parted from them, and a cloud received him out of their sight. Mount Olivet, from which the ascension took place, was the same with the Mount of Olives, at whose foot was the garden of Gethsemane. The spot which witnessed the Saviour's deepest humiliation, witnessed also his highest exaltation. Where he groaned in agony, sweating great drops of blood, there he stood as a triumphant conqueror, the Lord of heaven and earth, stretching forth his hands and blessing his disciples. And there he received their worship, as Luke says, "And they worshipped him, and returned to Jerusalem with great joy." Blessing his Apostles, and consecrating them to their warfare for the cause of truth and righteousness, the Saviour left the earth and ascended to glory. Could we have been

present, how would that injunction, given under such circumstances, have impressed us, as the last words of our ascended Master; too precious to be trifled with; too important to be disregarded; too obligatory to be disobeyed. And the injunction was in harmony with all that had gone before in his history, with his own example and mission, with his object in coming into the world, with the design of his death, with the promises made to him by the Father, with the prophecies concerning him in the Old Testament. If we consider the terms of the injunction, the circumstances attending its announcement, its manifest design, the character and the plans of him who uttered it, or the manner in which the immediate disciples understood it, and acted on it, we shall be convinced that, beyond all question, the injunction looked to the foreign Missionary enterprise, and the conversion of the world. Had Christ designed to be understood as referring to such an enterprise, in what words could he have declared it more plainly? Here is, therefore, in another point, the visible connection of Jesus Christ

with foreign Missions, and a token of the Divine approval of the work. It is not of man, but of God.

We need scarcely add, that many of the commands under which we live, under the government of God, would lead us to fulfil the injunction. The principle of reciprocity involved in the golden rule, would engage us heart and hand in the work of Missions.

3. The Scriptures contain promises of Christ to aid the Missionary work, and to sustain those engaged in it. There is, especially, the notable promise pronounced in this connection, and having reference to this very work, "Lo, I am with you alway, even to the end of the world," according to Matthew; and the memorable words, according to Mark, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These promises are not sterile, meagre, narrow, specific; but broad, sublime, and comprehensive. O, what a treasure of riches do

they contain! What a world of blessing, under all needy circumstances, do they embrace! What a wide ocean of good, illimitable, unfathomable, do they pour out around the Christian Missionary, and the cause of Missions, and all who labor in that cause,—who pray for it, or give to it, or interest themselves in it! Who would not give himself up to be "Jesus Christ's man," with such a prospect, with such a Promiser, and with such promises?

This promise of our Lord is uttered in respect to this particular work, first, on account of its difficulties and trials; secondly, because he is particularly interested in the work. He has taken it under his patronage, and has determined to carry it through. By making such promises in respect to it, he would have men understand that he has taken the work under his patronage, that he has pledged his infinite power in regard to it, and that it is his. The wise men of this world may scoff at it, and decline to engage in it, or to give it their approval. But he owns it, and honors it, and loves it, and helps it, and will ultimate-

ly give it complete success. When, therefore, a person leaves home, and friends, and kindred, and goes forth on the strength of this injunction of our Lord, let him remember, and let his friends remember, that he goes under the protection of such a shield. The banners of an almighty Leader, soon to be a glorious Conqueror, wave around him. It is not a forlorn hope, nor a mere project of human wisdom in which he embarks, but a project which bears on its front the seal of the divine Master. He is armed neither with the sword of Goliath, nor with the armor of Saul, but with the panoply of the Lord of hosts. Carnal weapons may be shivered, and kingdoms may be brought to nought. But his kingdom is an everlasting kingdom, and his dominion shall have no end. His engagement to his Missionary servants assumes, so to speak, the form of a covenant: "Do you, on your part, go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo! I, on my part, am with you alway, even to the end of the world." And he has ever been

faithful to his covenant. Dr. Judson, lying in the death prison at Ava; Boardman, sinking into the grave in the presence of that rare scene, the baptism of thirty Karen converts; Crocker, perishing by a sudden death in Africa; Henry Martyn, dying of the plague at Tocat; and Gordon Hall of cholera, crying, with his sinking breath, "Glory be to thee, O God!" and Abbot, luxuriating in his almost Apostolical success at Sandoway, all have been able to affirm, "He is faithful that hath promised." Thus Jesus Christ is the patron and supporter of Missions. Who, in view of such facts, would willingly oppose them, or doubt the expediency of them, or shrink, through fear, from engaging in them?

Should any reader of this article, therefore, be intrusted with a share in this great and honorable work, permit us to say, You see what you are to expect. It may seem a sad day, when you take your life in your hand, to go far hence to the Gentiles; when you relinquish the prospect of honor and station among your early companions; when you bid adieu to the scenes of your childhood, and to

the places dear to you by the associations of your riper years. But consider who is the great patron of Missions. Contemplate the covenant into which Jesus Christ enters with you, and how exactly, in all past time, he has adhered to the terms of that covenant. The trial may be great, but it is short, and the reward is infinite. "The harvest of the earth is ripe," and "he that reapeth receiveth wages and gathereth fruit unto life eternal."

"He 'll shield you with a wall of fire,
With holy zeal your hearts inspire;
Bid raging winds their fury cease,
And calm the savage breast to peace.

"And when our labors all are o'er,
Then we shall meet to part no more,—
Meet, with the blood-bought throng, to fall,
And crown the Saviour, Lord of all."

4. The promises of God the Father to God the Son, in respect to the success of the Missionary cause, furnish infinite encouragement to the enterprise. And, as the Son accepted those promises, and acted on them, they put both God the Father and God the Son in the attitude of patrons of the Mis-

sionary work. Promises of this sort abound in the Scriptures. Sometimes they appear in the form of absolute promises; sometimes in the shape of predictions. They are familiar to all readers of the Divine Word. As a specimen, take the second Psalm, especially the words, "Ask of me, my Son, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Or, take the forty-fifth Psalm, or the seventy-second, or the one hundred and tenth. As a specimen out of the Prophets, take many of the chapters of the Book of Isaiah, where, in terms of no dubious import, is distinctly announced the subjugation of the world to Christ. Christ relied on these predictions and promises during the sufferings of his incarnation. Perhaps it was by bringing to his mind, and distinctly applying some of these very promises, that the angel from heaven strengthened him, when, as a man of sorrows, he knelt agonizing under the shadow of the olives which clustered around the foot and along the sides of that very mountain, on which

he stood a peerless conqueror, when the scene of the commission and the ascension transpired. When he contemplated his death on the cross, with prophetic vision he saw its connection with this result. Hence, when he said, "And I, if I be lifted up from the earth, will draw all men unto me"; in the same connection he said, with the most graphic delineation, as if his eye already penetrated the future, and he saw the work completed, "I saw Satan, as lightning, fall from heaven."

God has made such promises and engagements to his Son. The Son relied upon them, and acted on them. Thus he encouraged his followers to rely upon them, and act on them also. Thus Jesus Christ is involved, so to speak, in the Missionary cause. He is, so to say, accountable for the confidence we cherish respecting it. If he was right, we are right; if he was safe, we are safe. And only if he was wrong, are we wrong in our Missionary interest, and in the expectations we cherish as to the conversion of the world to God. But God will not, cannot disappoint his Son, him-

self, in this thing. If God has said, "Ask of me, my Son, and I shall give thee the heathen for thine inheritance," when he asks, through the prayers of his Church which he inspires, God will not be deaf to the request. For the Lord has said, "Whatsoever ye shall ask the Father, in my name, he will give it you."

The Missionary laborers, then, who are sent forth may be in themselves unworthy. Their efforts may be feeble and imperfect, interrupted by sickness, prematurely cut off by political interference, apparently smothered under the wickedness, and worldliness, and persecutions of men. Some may prove false to their Master, and abandon the cause. The laborers are but earthen vessels. Some may just attain the greatest ripeness for usefulness, and then be caught up into heaven, to labor in a more useful service, to grace a more honored sphere, leaving the harvest-sheaves half gathered, called off at noon, relinquishing their work to others. Some may die in ripe manhood, like Judson; some in the vigor of youth, like James and Thomas; some before they have

fully girded on their armor, like Biddle. But above all these seeming evils and disasters, there stands the promise, "He shall reign from sea to sea, and from the river to the ends of the earth."

When the Missionary, laboring amid discouragements in a heathen land, thinks of Christ, and of his connection with the Missionary cause; when he thinks of the promises to him, and of the prayers of the people of God in his behalf, how his heart is encouraged, and his soul leaps for joy. The faithfulness of the divine Promiser is a thing never to be called in question. The power of the promises is a living force, always acting beneficially upon the soul of the Gospel laborer. And there is a sense in which, by virtue of the sustaining, cheering energy of these promises, it may be said with truth, "The Lord working with them." This is the Lord working with them by working in them. Why should men of the world ever regard Missions as a forlorn hope, when God has assured his incarnate Son that they are not a forlorn hope, and that they shall not prove a failure? Do they not know

that God is a God of power and a God of truth? "Hath he said, and shall he not do it? Hath he promised, and will he not make it good?"

5. To the influence of Jesus Christ we must trace the success of all Missionary efforts in every age. Every instance is only a fulfilment of the promise, "Lo, I am with you alway, even to the end of the world." The successes of modern times are only a repetition of that which is related in the Gospel of Mark: "They went everywhere, preaching the Word, the Lord working with them, and confirming the Word with signs following." It is but another leaf in the same history, in the spirit of the preceding pages. It is Jesus Christ who is the same yesterday, to-day, and for ever, working always after the same model, and producing from the like causes like results. And whether we contemplate the Apostolic successes, or the great revivals among the American Indians in the time, and under the labors of David Brainerd, or the numerous conversions among the Karens, or any other specimen, the whole is to be traced to the in-

terest of the Lord Jesus Christ in this cause, to his constant regard for it, and superintendence of it, and to his working with his servants, and confirming the Word by signs following. And it is because of that Divine co-operation of Jesus Christ, that we anticipate the ultimate and complete success of the Missionary enterprise. The time, we believe, is not very far away, — every thing seems tending towards the consummation, when, through the connection of Jesus Christ with the foreign Missionary cause, the world will be reduced to subjection to him. Then shall the wolf lie down with the lamb, and the leopard with the kid. And they shall no more say one to another, Know the Lord, for all shall know him from the least to the greatest. Then shall men beat their swords into ploughshares and their spears into pruning-hooks. Nation shall no more lift up sword against nation, and they shall learn war no more. Then will every kindred, and tongue, and people, and nation, unite in the anthem of Christian worship. The most degraded and cruel idolaters will bear the meek, sweet spirit of Jesus

Christ. The cold north and the sunny south, the east and the west, the continents and the islands will worship the same Father, trust in the same Redeemer, with kindred desire strive after the same heaven, and alike bring forth fruit to the glory of God.

Our labors may contribute to secure this object. Our contributions may share in accomplishing such a result. Our children may be among those who shall witness the consummation on earth. Our own eyes will see from heaven the whole earth made subject to the Prince of peace, the King of kings, and Lord of lords. The sons and daughters who are in our schools, or whom we fondle and caress at home, we may be nurturing to take an important part in the great work. While they are laboring for the divine Master, even in the vigor of their days, who can tell but the great appointed day of triumph may come, the darkness be dissipated, and the glory of the Lord go forth to fill the earth even as the waters cover the seas? But a few men need be raised up in the spirit of Luther, Whitefield, Judson, Carey, Pearce, and Boardman;

but a few women in the spirit of Mrs. Judson and her Missionary sisters; but a few grand onsets need to be made against the kingdom of darkness, but a little patient, persevering toil, and the kingdoms of this world will be the kingdom of our Lord and Saviour Jesus Christ.

And in the whole progress of the work God is interested. He gives it his daily superintendence and aid. He is its patron and defender. And Jesus Christ, who gave his own example, who made it the theme of his last command, who has promised to aid the Missionary cause and those who are engaged in it, who has received the Divine pledge and promise, that he shall see o the travail of his soul and be satisfied, and who is now daily prospering the work, — and our eyes see it, and our hearts feel it, — may be trusted as the defender and supporter of this cause. The unhealthy climes where the Missionary travels, the self-denials he endures, the persecutions to which he is subjected, the wearing labors by which he even shortens his days, all will be amply compensated when he brings his sheaves with

him rejoicing; when the ripe harvest of the earth is gathered, and he that soweth and he that reaps shall rejoice together. The sublime ceremonial of the coronation of Jesus Christ as the prince of the kings of the earth, in the presence of men of every clime, made his willing subjects, will set the seal of heaven's approval to the Missionary enterprise, and eternity will give ample testimony from its crowns, and its thrones, and its everlasting songs to the value, the reasonableness, and the propriety of such an employment of human energies.

To these things we might add, that we find great encouragement in this work from the belief we confidently cherish, that there are now among the glorified just great numbers of Christian converts, the direct fruits of Missionary effort, — once degraded, polluted idolaters, now washed, and sanctified, and justified, and glorified; not only exalted to heaven, but also *made meet* to be partakers of the inheritance of the saints in light.

The connection of Jesus Christ with the

Missionary enterprise, should teach his followers how to think and act in respect to that cause. The Missionary petition in the Lord's prayer, "Thy kingdom come," is put *first* after the address and ascription of glory to God, before the request for any temporal or spiritual mercy for the offerer. The command to his followers to go and teach all nations even to the utmost limits of the world, is put at the close of all his instructions on earth, the *last* injunction of his lips, as if he would have the echo linger in the world, undisturbed by any after teachings. He makes this subject, as it were, the Alpha and the Omega of his instructions, the first and the last, the opening and the close, as if it were the most important of all. And that which intervened,—his instructions, his institutions, and his atoning death, these are the necessary means by which the work was to be accomplished. Did Christ set the work on such a pinnacle in his interest and his affections? Then should we exalt it to an important place. Did he give, do, and suffer so much for it? We should be willing to give, do, and suffer for the cause that lies

so near his heart. He has left us an example that we should walk in his steps. Whatever Christ the Head is interested in, in that should all his members be interested also.

We should feel that we are under obligation to make a consecration of ourselves to Christ in respect to this work. All the causes of Christian benevolence are branches of the same system. But we cannot fail to see that, in a peculiar degree, the Missionary cause has the seal of the Divine approval. Let every reader, then, renew the consecration of himself to God in respect to this work. God may need some of us personally to embark in it. He demanded the services of the first Apostles, he has demanded the services of thousands since in this department, and perhaps he may wish to employ some of us, — reader, perhaps yourself. Let us not withhold the sacrifice. It may require self-denial and pain. But if we yield to the monitions of his Spirit, and go at his bidding to preach the Gospel among the heathen, we may be sure of this, that he will be with us alway, even to the end of the world. Perhaps he may need our children or

our friends. Let us not withhold them from so honorable an office. Dr. Judson is no more. But this, the Missionary age of the Church, needs more Christian heroes. There are places of trust and honor to be filled; spheres of wearing labor to be supplied; dangers to be dared; difficulties to be met and conquered; persecutions to be endured, lives to be sacrificed. But he that falls in this service, falls gloriously, and shall in no wise lose his reward.

May the sketch of Dr. Judson which follows stimulate many young disciples to emulate his example.

THE CHRISTIAN HERO OF THE NINETEENTH CENTURY.

When a great statesman or a distinguished hero of a country falls, the whole nation is moved by the event. Legislatures adjourn, courts of justice rise up from their sittings, badges of mourning are worn, flags fly at half-mast on our shipping, bells toll, processions are formed, and funeral orations are pronounced all over the land. A nation is in mourning and gives forth demonstrations of grief. Then how proper that we, as Christians, should notice the decease of a man of God, — a man endeared to the

affections of the whole American Church, — and especially that we should notice *his* decease who, more than any other man of his age, may justly claim the title of THE CHRISTIAN HERO OF THE NINETEENTH CENTURY!

I know of no man in modern times, whose life has been a more eventful one, and which bears a stronger resemblance to the character and sufferings of the Apostle Paul, than that of Adoniram Judson. How truly is the language primarily spoken of the Apostle descriptive of his extraordinary career: "*In labors more abundant, in stripes above measure, in prisons frequent, in deaths oft!*" This will appear more striking as we proceed to notice briefly some of the more important events connected with the history of this Pioneer of American Missions.

MR. JUDSON'S BIRTH, CONVERSION, AND CONSECRATION TO THE MISSIONARY WORK.

Adoniram Judson was born in Malden, Massachusetts, on the 9th of August, 1788. And though the son of a Congregational clergyman, and the subject of many prayers, yet he grew up not only *not* a Christian, but not even a believer in Christianity. He graduated at Brown University, in 1807, an infidel. Soon afterwards he commenced making a tour through the United States. But some Providential occurrences, while on his journey, led him to doubt the truth of those Deistical sentiments with which he was so strongly tinctured. His mind became so deeply impressed with the probable truth and Divine authenticity of the Scriptures, that he relinquished his journey, and returned to his father's house for the express purpose of examining thoroughly the claims of the Christian religion.

"While lingering in the city of Boston, he happened one day to take down, from the shelf of a private library, a volume which, at that time, was a favorite household book among Christian readers. It was 'Human Nature in its Fourfold State,' by Thomas Boston, a minister of Ettrick, in Scotland. The work was perused by young Judson with profound attention, and from it he derived new views of sin and of redemption." * The result was, he became convinced that the Scriptures are of Divine origin, and that he himself was in a lost condition, and must be renewed previous to admittance into heaven. It now became his earnest inquiry, "*what shall I do to be saved?*" The Theological Seminary at Andover was about this time established; but the rules of the Institution required evidence of evangelical piety as a requisite for admission. Mr. Judson was exceed-

* Dr. Hague's Discourse on the Life and Character of Dr. Judson.

ingly desirous of entering this Seminary, for the purpose of being benefited by the theological lectures; and upon making a pressing application, notwithstanding the absence of the required qualifications, he was admitted; and, in a few weeks, gave satisfactory evidence of having become savingly interested in the Great Salvation. Hence his new relations to God put him into new relations to every thing else. His understanding, once so dark, is now filled with an inundation of light,—he has become experimentally acquainted with the heretofore "Unknown God," his frigid spirit has become a fervent spirit, and his new views have made him a new man. He now turned his attention directly to those studies calculated to make him useful in the ministry.

During the last year of his studies at Andover, he met with Dr. Buchanan's "Star in the East."* This first led his

* This was a celebrated sermon preached by Dr.

thoughts to an Eastern mission. The subject harassed his mind from day to day, and he felt deeply impressed with the importance of making some effort to rescue the perishing millions of the East. He communicated his feelings to various individuals, and they all decidedly discouraged him. But his soul was not at rest, — he could well adopt the following language, and say, —

"I cannot rest; there comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord,
'Go teach all nations,' from the Eastern world
Comes on the night-air and awakes my ear,
And I WILL GO!"

He then wrote to the Directors of the

Claudius Buchanan before the Church of England Missionary Society, at Bristol, 1808; after having spent twelve years in India, as chaplain in the service of the East India Company.

London Missionary Society, explaining his views and requesting information on the subject of Missions. He received a most encouraging reply, and an invitation also to visit England and obtain in person such information as he desired.* About this time, Messrs. Nott, Newell, Hall, and Mills became deeply interested in the subject of Missions, and they all resolved, together with Mr. Judson, to leave their native land and engage in the work of Missionary labor, as soon as Providence should open the way.

At this time there was no Missionary organization whatever in this country; and as these young men were Congregationalists, they looked of course to their own denomination for encouragement and support. At a meeting of the Massachusetts Association, convened at Bradford in June, 1810, the following document, drawn up by Mr. Judson, was presented: —

* History of Burman Mission.

"The undersigned, members of the Divinity College, respectfully request the attention of their Reverend Fathers, convened in the General Association at Bradford, to the following statement and inquiries: —

"They beg leave to state that their minds have been long impressed with the duty and importance of personally attempting a Mission to the heathen; that the impressions on their minds have induced a serious, and, they trust, a prayerful consideration of the subject in its various attitudes; particularly in relation to the probable success, and the difficulties attending such an attempt; and that, after examining all the information which they could obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way.

"They now offer the following inquiries, on which they solicit the opinion and advice of this Association. Whether, with their

present views and feelings, they ought to renounce the object of Missions as visionary or impracticable; if not, whether they ought to direct their attention to the Eastern or the Western world. Whether they may expect patronage and support from a Missionary society in this country, or must commit themselves to the direction of a European society, and what preparatory measures they ought to take previous to actual engagement?

"The undersigned, feeling their youth and inexperience, look up to their Fathers in the Church, and respectfully solicit their advice, direction, and prayers.

"ADONIRAM JUDSON, JR.,
SAMUEL NOTT, JR.,
SAMUEL J. MILLS,
SAMUEL NEWELL."

This important document, on its presentation, was referred to a special committee for consideration, who, in their report, recognized the imperative obligation and im-

portance of Missions, expressed their conviction that the gentlemen who had thus modestly set forth their views ought not to renounce, but sacredly cherish their impressions, and submitted the outlines of a plan which, at that meeting, was carried into effect, in the appointment of a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands.*

Such was the origin of the Missionary Enterprise in this country, and we claim for ADONIRAM JUDSON the honor, under God, of having led the way, and of having been chiefly instrumental in the formation of the first Missionary Society in America.†

* Life of Samuel J. Mills.

† This praise, however, by some, is attributed to Samuel J. Mills. See his Memoirs.

MR. JUDSON'S VISIT TO ENGLAND.

Mr. Judson, fearing that several years might elapse before a Missionary spirit should be sufficiently excited in this country to justify the appointment and support of Missionaries abroad, determined at once to visit England to ascertain whether any measures of coöperation could be concerted between the London Missionary Society and the friends of Missions here, so that assistance could be obtained in case the Board in this country should be unable to sustain a Mission.

He sailed in January, 1811, for England. Three weeks after sailing, the vessel was captured by a French privateer, where he was detained for several weeks on board, and afterwards was taken on shore and confined in a prison at Bayonne. At this time Napoleon Bonaparte was in the height of his career of military glory; and it so happened that the building in which young

Judson was confined, overlooked the public garden in which the Emperor used to walk in all the proud consciousness of his power. But now mark the contrast. The Emperor and his Empire have long since passed away; but this captive young man, whose name was then unknown to fame, and whose cause, so far as it was known to the world, was an object of contempt; that young man has lived to see that cause filling the world with its blessing and renown. How striking the contrast, also, between the course of life pursued by these two men and their influence upon mankind. The one was supremely selfish and panting after worldly fame; the other disinterested, and aspiring only to glorify God. The one spent his life in destroying men; the other devoted all his energies to the work of saving them. The one became the scourge of nations; the other the benefactor of his race. The one went rushing with a giant stride across the world, tread-

ing down nations at every step; pressing his way to empires through desolated countries, pillaged towns, and conflagrated cities, and over the gory, lifeless bodies of slaughtered thousands. "How beautiful upon the mountains are the feet" of the other "that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" The death of the one was hailed by the people as an era of emancipation from fear and of rest to the nations. The decease of the other is announced amidst the wail of the heathen, and the mournful, desponding cry of Christendom, as if stricken by bereavement: "My Father, My Father, the chariots of Israel and the horsemen thereof!"

Mr. Judson, by the exertions of some American gentlemen, was released from prison, went to England, found that no concert of measures could be effected, returned to America, received an appointment from

the Board of Commissioners as Missionary to India, and prepared as speedily as possible to take

HIS DEPARTURE.

Soon after he had received his appointment, Mr. Judson was married at Bradford, on the 5th of February, 1812, to Miss Ann Hasseltine, whose subsequent life and character have shown her to possess, in an eminent degree, the spirit of primitive Christianity, and who, by identifying her interests with those of this adventurous Missionary, has contributed to exert a mighty influence and to pour a flood of light upon the moral destinies of Asia, which shall flow on to the end of time. Mr. Judson was ordained and consecrated to the work of Missions, with appropriate services, in the Tabernacle Church at Salem, February the 16th.

On the 19th of the same month, a vessel was seen speeding its way out of the

harbor of Salem, bound for the sunny climes of India, freighted with the richest boon that America had ever offered to that luxurious and benighted land. On board that vessel is a treasure far more valuable than the richest of merchandise, — than the spices or the gold of India, — it is the first COMPANY OF AMERICAN MISSIONARIES TO THE BENIGHTED IDOLATERS OF THE EAST.* That was a day memorable in the annals of Missions, and will be chronicled as a most important event by the Christian historian of the nineteenth century. On the deck of that vessel stands a youthful servant of God, who is speeding his way to the teeming millions of Burmah; "the land of lofty pagodas and countless idols," and by whose instrumentality, in the lapse of a few years, God shall make "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose."

* Judson Offering.

One thing there was connected with the departure of this heroic band of Missionaries, which must have rendered their condition exceedingly trying and affecting; and that was the fact that they were almost *deserted* when about to take their leave of home and country. By many their zeal was despised as fanaticism, and their self-consecration to their holy work derided as "wild extravagance and romantic folly." Now hundreds assemble at the embarkation of a Missionary; and he sails away amid the prayers of numerous friends; and the breeze that wafts him from the shore bears on its wings the music of song, of congratulation, and hope; and even after the vessel fades away in the distance, it is followed with a "God speed you" to the shores of heathen lands. But far different was the scene when these noble pioneers embarked on their errand of love. No thronging multitude accompanied them to the ship, no minister of Christ was there

to cheer them by his parting blessing, no public, parting prayer was offered on the deck, commending Judson and Newell, and their devoted wives to the God of the winds and the waves when they went on shipboard. Says Dr. Judson, in an address* delivered during his visit to this country, and referring to the sailing of the first company of Missionaries: "When your Missionaries left your shores, very few were willing to be known as approving of their enterprise. Two young men about to go from their homes to the heathen, on the morning of their departure from their native land, were addressed by the Secretary of a Missionary society as they sat at his breakfast-table, as follows: 'Brethren, I have business that demands my attention to-day in a neighboring town; you will therefore have to excuse me from going with you to your vessel!' Those young

* Address at the Cannon Street Baptist Church, New York, November, 1845.

men went silently and alone; and though there was not a minister who was willing to hazard his reputation by countenancing what was regarded as an enthusiastic enterprise, yet when they threw themselves on their knees in their lonely cabin, they heard or felt a voice saying, '*you are not alone, for I am with you!*'" And yet this band of noble men, of whom the world was scarce worthy, did not shrink from duty. They could and did cheerfully tear asunder the tender and endearing ties which bound them to country, and home, and friends; they renounced the comforts and privileges of a Christian land, — its social enjoyments, its Christian sympathies, its holy Sabbaths, its solemn assemblies and sacred teachings, — all these they forsook, and though left to embark alone, they could turn to the elements and exclaim, —

"Bear us on, thou restless ocean,
Let the winds our canvas swell;

Heave our hearts with warm emotion
While we go far hence to dwell:
Glad we bid thee,
Native land, farewell, farewell!"

MR. JUDSON'S CHANGE OF DENOMINATIONAL SENTIMENTS.

This was an event in his life, which neither himself nor his friends were prepared to anticipate. The news that Mr. Judson had become a *Baptist*, come like a thunder-bolt upon his denomination; and indeed upon the whole country. But God and truth, upon a thorough examination of the subject, overcome, what Mr. Judson is pleased to style his "strong prejudices," and whenever and wherever truth was presented to his mind, he was the man to embrace that truth, though the "heavens should fall."

I cannot do better on this point than to present a few extracts from a letter * of his,

* Written from Rangoon, in 1817.

directed to the Third Church in Plymouth, of which he was formerly a member, and of which his father was then pastor, giving some reasons which constrained him to become a Baptist.

"You will readily believe me," says he, "when I say that on leaving my country, I little imagined that I should ever become a Baptist. *I had not, indeed, candidly examined* the subject of baptism;* but I had strong prejudices against the 'sect that is everywhere spoken against.'

"It was on board the vessel, in prospect of my future life among the heathen, that I was led to investigate this important subject. I was going forth to proclaim the glad news of salvation through Jesus Christ. I hoped that my ministrations would be blessed to the conversion of souls. In that case, I felt that I should have no hesitation

* Are there not many Pædobaptists who take the truth of this subject for granted, without ever having "candidly examined" it?

concerning my duty to the converts, it being plainly commanded in the Scripture, that such are to be baptized and received into church fellowship. But how, thought I, am I to treat the unconverted children and domestics of the converts? Are they to be considered members of the Church of Christ, by virtue of the conversion of the head of their family, or not? If they are, ought I not to treat them as such? If they are not to be considered members of the Church, can I, consistently, administer to them the initiating ordinance of the Church? *

"When I proceeded to consider certain passages," he continues, "which are thought to favor the Pædobaptist system, I found nothing satisfactory.

* It appears that this glaring inconsistency had, for the first time, presented itself to the mind of Mr. Judson. If baptized children are members of the Church, then why not allow them to come to the communion, and enjoy all the privileges of the Church? If they are not members, then why administer to them an ordinance of the Church?

"The declaration of St. Peter: 'The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii. 39) appeared not to bear at all upon the point in hand, because the Apostle does not command his hearers to have their children baptized, or acknowledged as members of the Church, but to repent and be baptized themselves. There is, indeed, a promise made to their children, and to all others that shall call; but it does not follow that they were to procure the baptism of their children, or of those that were afar off, until they gave evidence that God had called them.

"When Christ said, concerning little children, that 'Of such is the kingdom of heaven' (Matt. xix. 14), it appeared to me that his comparison had respect, not to the age or size of little children, but to the humility and docility which distinguish them from adults. This seemed to be put

beyond a doubt, by his own explanation, in a similar passage, in which he says: 'Except ye be converted and *become as little children*, ye shall not enter the kingdom of heaven.' (Matt. xviii. 3.)

"The baptism of households, which is mentioned in three instances, I could not consider as affording any evidence one way or the other, because in a household there may be infants and unbelieving domestics, and *there may not.* Besides, I discovered some circumstances in each of the cases, which led me to conclude that the members of the households were real believers. They are expressly said to be so in the case of the jailor (Acts xvi. 34), and the same is evidently implied in the case of Stephanas, when it is said that 'they addicted themselves to the ministry.' (1 Cor. xvi. 15.)

"In a word, I could not find a single intimation in the New Testament, that the children and domestics of believers were

members of the Church or entitled to any Church ordinance, in consequence of the profession of the head of their family. Every thing discountenanced this idea. When baptism was spoken of, it was always in connection with believing. None but believers were commanded to be baptized; and it did not appear to my mind that any others were baptized.

"There was another thing which greatly contributed, just at this time, to drive me to an extremity. I knew that I had been sprinkled in infancy, and that this had been deemed baptism. But throughout the whole New Testament, I could find nothing that looked like sprinkling in connection with the ordinance of baptism. It appeared to me, that if a plain person should, without any previous information on the subject, read through the New Testament, he would never get the idea that baptism consisted in sprinkling. He would find that baptism, in all cases particularly

described, was administered in rivers, and that the parties are represented as *going down into the water, and coming up out of the water*, which they would not have been so foolish as to do, for the purpose of sprinkling.

"In regard to the word itself, which is translated baptism, a very little search convinced me that its plain, appropriate meaning was immersion or dipping; and though I read extensively on the subject, I could not find that any learned Pædobaptist had ever been able to produce an instance from any Greek writer, in which it meant sprinkling, or any thing but immersion; except in some figurative applications, which could not be fairly brought into question. The Rev. Professor Campbell, D. D., of Scotland, the most learned Greek scholar and biblical critic of modern times, has the candor to declare (though he was no Baptist, and therefore not to be suspected of partiality to the Baptist system),

that the word was *never*, so far as he knew, employed in the sense of sprinkling, *in any age*, sacred or classical. (See Note on Matt. iii. 11.)

"Suffice it to say, that, whereas a consideration of the nature of the Church convinced me that I had never received Christian baptism, so also a consideration of the nature of baptism convinced me that I had never been baptized at all, — nothing being baptism but immersion.

"Reduced to this extremity, what, dear brethren, could I do? I saw that in a double sense I was unbaptized; and I felt the command of Christ press on my conscience. Now if I quieted my conscience in regard to my own personal baptism, and concluded that on account of my peculiar circumstances, it was best to consult my own convenience, rather than the command of Christ, still the question would return with redoubled force, How am I to treat the children and domestics of converted

heathen? This was the beginning of all my difficulties, and this, on Pædobaptist principles, I could not resolve by the Bible or by any books that I consulted.

"Must I then forsake my parents, the Church with which I stand connected, the society under whose patronage I have come out, and the companions of my Missionary undertaking? Must I forfeit the good opinion of all my friends in my native land, occasioning grief to some and provoking others to anger, and be regarded henceforth by all my former dear acquaintances as a weak, despicable Baptist, who has not sense enough to comprehend the connection between the Abrahamic and the Christian systems? All this was mortifying, — it was hard to flesh and blood. But I thought again; it was better to be guided by the opinion of Christ, who is the Truth, than by the opinion of men, however good, whom I know to be in error. The praise of Christ is better than the praise of men.

Let me cleave to Christ at all events, and prefer his favor above my chief joy."

It may be interesting to introduce two or three extracts here, to show how Mrs. Judson's mind was affected by the examination of this subject.

In writing to her parents and sisters, giving some account of her change of sentiments, she says: "Mr. Judson's doubts commenced while on our passage from America. While translating the New Testament, in which he was engaged, he used frequently to say that the Baptists were right in their mode of administering the ordinance. Knowing that he should meet the Baptist Missionaries at Serampore, he felt it important to attend to it more closely to be able to defend his sentiments.

"I was very fearful he would become a Baptist, and frequently suggested the unhappy consequences if he did. I tried to have him give it up and rest satisfied with

his old sentiments, and frequently told him if he did become a Baptist *I would not*. He always answered, that his duty compelled him to examine the subject, and he hoped he should have a disposition to embrace the truth, though he should pay dear for it.

"I now commenced reading on the subject, with all my prejudices on the Pædobaptist side. I confined my attention almost entirely to the Scriptures; compared the Old with the New Testament, and tried to find something to favor infant baptism, but was convinced it had no foundation there.* We had with us Dr. Worcester's, Dr. Austin's, Peter Edwards's, and other Pædobaptist writings. But after closely examining the subject for several weeks, we were constrained to acknowledge that

* If persons, in the examination of this subject, should confine "their attention almost entirely to the Scriptures," the result, in all cases, would probably be the same.

the truth appeared to lie on the Baptist's side."

I find the following entry in her Journal during her investigation of this subject: —

"*September* 1*st*. I have been examining the subject of Baptism for some time past, and, contrary to my prejudices and my wishes, am compelled to believe that believers' baptism alone is found in the Scriptures. If ever I sought to know the truth, if ever I looked up to the Father of Lights, if ever I gave up myself to the inspired Word, I have done so during this investigation. And the result is, that, laying aside my former prejudices and systems, and fairly appealing to the Scriptures, I feel convinced that nothing really can be said in favor of infant baptism or sprinkling. We expect soon to be baptized. O may our hearts be prepared for that holy ordinance! But in consequence of the performance of this duty, we must make some very painful sacrifices. We must be separated

from our dear Missionary associates, and labor alone in some isolated spot. We must expect to be treated with contempt and cast off by many of our American friends, — forfeit the character we have in our native land, probably have to labor for our own support wherever we are stationed. O, our Heavenly Father, wilt thou be our friend?" *

Consequently, Mr. and Mrs. Judson were baptized in Calcutta, on Lord's day, Sept. 27th, 1812, by Rev. Mr. Ward of the English Baptist Mission, on which occasion Mr. Judson preached a sermon on Baptism, which Dr. Carey, in a letter to Dr. Staughton, says, is "the best sermon I ever heard on that subject." †

The plan of that sermon, is as follows: He raised two inquiries. First, "*What is Baptism?* Second, *To whom is Baptism*

* Memoir of Ann H. Judson, Chap. IV.

† Five editions of this sermon have been published in Boston.

to be administered?" Under the first head he proceeds to show that baptism consists only in IMMERSION. This he proves, first from the *signification* of the term, which is immersion; second, from the *places* selected for administering the ordinance; they were "rivers," "much water," &c.; third, from the fact that baptism is repeatedly compared to a *burial*, which could have no meaning in case of sprinkling; fourth, from the almost universal practice of the Christian Church immersing for the space of thirteen hundred years. Under the second head he shows, after a long and elaborate investigation, that there is no authority whatever derived from the Scriptures for administering the ordinance to any except believers. The baptism of households, he contends, afford no evidence of the baptism of infants, because the presumption is, they contain none; the baptism of infants cannot be derived from circumcision under the Abrahamic covenant,

because the two covenants are essentially different; and also the former covenant has been abolished, that the latter might be introduced; and hence he is compelled to conclude that there is "*no precept or precedent in Scripture for infant baptism.*"

If ever a change of opinion was made deliberately and consistently, it must have been in this case. For every possible motive, but the fear of God and the power of truth, must have impelled them in an opposite direction. It was a step directly against all the prejudices of their early education and associations, and contrary to all their present interests and engagements. It would inevitably separate them from the sympathies of their friends; it would dissolve their connection with the Board by whose appointment they were sent out, and on whose funds they were dependent for support; it would connect them with a denomination to whose members they were strangers, and who had, as yet, no Mis-

sionary organization, and who, indeed, had manifested but little interest in Missions; in view of all these circumstances, their change of sentiment is not only singular and remarkable, but presents an act of moral grandeur unequalled since the days of the Apostles and Martyrs.

MR. JUDSON'S SETTLEMENT AT RANGOON.

When the little band of Missionaries reached the shores of India, they were destined to meet discouragements, such as might well have appalled any but the most unshaken and resolute faith. The country to which they had come was under the government of the British East India Company, the Directors of which, at that time, were unfriendly to the introduction of Christianity among the heathen, and who, at all events, determined not to permit the

presence of American Missionaries within their jurisdiction. Hence they had scarcely touched their shores, when they were informed, by an order of the government, that they must return without delay to the United States, and that the captain of the ship who had brought them to Calcutta would not receive a clearance, unless he would engage to take them back. Thus a dark cloud suddenly gathered over their heads, and threatened to blight all their expectations of usefulness to the benighted heathen. They however obtained permission to embark in a vessel bound to the Isle of France, in hope that they might there establish a Mission. But the vessel could accommodate only two passengers; and Mr. and Mrs. Newell took passage, the others remaining behind, anxiously waiting the departure of another vessel. At the end of three months, another order from government was issued, ordering Mr. Judson and his wife immediately to take

passage in one of the Company's ships bound to England, and caused their names to be printed in the official list of passengers in a vessel about to sail; at the same time sending an officer to their residence commanding them not to leave the house without permission.

At this crisis their last hopes appeared to be cut off. But just at this time, Mr. Judson learned that a vessel was about to sail to the Isle of France; they applied to the magistrate for a pass, but were refused. Still the captain consented to take them without the usual papers from government if they chose to incur the risk. They embarked at twelve o'clock at night, and continued for two days to proceed on their voyage, when they were overtaken by a government despatch, forbidding the vessel to proceed, as there were on board passengers who had been ordered to England. They were obliged, therefore, to disembark. With heavy hearts they went on shore, —

it was unsafe to remain there; hence they made use of every possible inducement they could offer to the vessels passing to take them on board, but without success. After remaining on shore four days in a state of great anxiety and danger, a letter from some unknown friend was brought to Mr. Judson, containing permission to go on board the ship they had so lately been compelled to leave; but which, if she had not already gone to sea, was lying at the Saugar roads, a distance of at least seventy miles. They set out at once, and, amid the darkness of the night, pursued their course, rowing an open boat, and before the night of the next day, to their inexpressible joy, succeeded in reaching the ship, and proceeded on their voyage to the Isle of France.

After a residence of three months on this island, Mr. Judson embarked for Madras; here, also, he encountered new proofs of violent opposition to Missionary labor from

the Directors of the government of India. The Rev. Messrs. Hall and Nott, in a neighboring presidency, had just been ordered to embark for England, and Mr. Judson had reason to suppose, if his arrival should be known, a similar order would be issued for his departure. His first object, therefore, was to ascertain what ships were lying in harbor ready for sea. He found only one, and that was bound to Rangoon, the chief port of the Burman Empire, and without delay he secured a passage for that place.

The passage from Madras to Rangoon was a boisterous and dangerous one, and more than once the ship came near being cast upon some of those hidden reefs which line the coral shores of the Indian seas.

After a passage of three weeks, they at length came to anchor in the harbor of Rangoon, and gazed for the first time upon the pagodas of this ancient town, with their lofty spires and pointed minarets standing against the sky.

Thus nearly seventeen months had elapsed since Mr. Judson sailed from Salem, and how checkered and eventful had been his career thus far; how mysterious the way in which God had led him, — defeated in every plan he had formed, driven from the countries he had entered, harrassed and perplexed by the men who ought to have encouraged and befriended him, separated by change of sentiments from those with whom he had always been associated, and having met scarcely any thing but disaster and disappointment at every step, here at length the cloudy pillar rested. Other fields of labor had been closed against him, and Burmah, with its thousands of idolaters, seems alone to have been the land which Heaven had selected as the scene of his future labors!

THE FIRST CONVERT.

About four years had passed away, during which time this devoted servant of God and his companions, had been going "forth weeping and bearing precious seed." He had toiled, and prayed, and preached, month after month, and year after year, uncheered by a single instance of conversion; and all this time was regarded by the millions of perishing heathen around him only as an object of idle curiosity, of sovereign contempt or utter indifference. Here was the trial of his faith; how many would have abandoned such a field of labor as impracticable? But God now appeared for the encouragement of his servant. "They that *sow in tears*, SHALL REAP IN JOY!"

"As I was sitting," says Dr. Judson,* "with my teacher us usual, a Burman of respectable appearance, followed by his

* Letter to Corresponding Secretary, March, 1817.

servant, came up the steps and sat down by me. 'How long,' he inquired, 'will it take me to learn the religion of Jesus?' That question, I replied, cannot be answered. If God give light and wisdom, the religion of Jesus is soon learned. But without God, a man may study all his life and make no proficiency. But, I continued, how came you to know any thing of Jesus? Have you been here before? 'No.' Have you seen any writings concerning Jesus? 'I have seen two little books.' Who is Jesus? 'He is Son of God, who, pitying creatures, came to this world and suffered death in their stead.' Who is God? 'He is a Being without beginning or end, who is not subjected to old age or death, but always is.'

"I cannot tell," says Dr. Judson, "how I felt at that moment. This was the first acknowledgment of an Eternal God that I had ever heard from Burman lips."

This is the FIRST INQUIRER, who, after

about four years of toil, and tears, and prayers, and hope deferred, asked about Jesus Christ and his religion.

And yet it is not till nearly two years afterwards that he is permitted to rejoice over the *first convert*. A young man had frequently been present at his place of worship, concerning whom Dr. Judson makes the following entry in his journal: —

"Moung Nau has been with me several hours, and I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins and faith in the Saviour. The substance of his profession is, that from all the darkness and sins of his whole life, he has found no other Saviour but Jesus Christ; nowhere else can he look for Salvation; and therefore he proposes to adhere to Christ and worship him all his life.

"It seems almost too much to believe that God has begun to manifest his grace to the Burmans; but this day I could not

resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME, FOR EVERMORE!"

After a faithful and thorough examination of this first convert, it was decided that he should be baptized on Lord's day, June 27th, 1819. All the preparatory exercises were performed in the zayat, including the baptismal prayer. They then repaired to a pond, on the bank of which stood an enormous image of Gaudama, and there Mr. Judson administered baptism to the first Burman convert. This was a day of unutterable joy to the Missionaries,—"the chain of caste was broken, and who should be able to mend it?" A pillar is struck down in the dark temple of idolatry, and who shall be able to set it up. "Ye gods of wood and stone, did ye not tremble when, in the name of the Father, Son, and Holy Ghost, one of your votaries shook you as dust from his feet!" *

* An exclamation of Mr. Ward, at the baptism of Krishna Pal in the River Ganges.

And though no wondering crowd crowned the overshadowing bank, and no hymn of praise expressed the exultant feelings of joyous hearts; still, no doubt, hovering angels with deep interest took note of that event, and God looked smilingly down, as he did upon a baptism eighteen hundred years ago, and said, "These are my servants with whom I am well pleased!"

DR. JUDSON'S SUFFERINGS AND IMPRISONMENT.

Five years had nearly rolled away since the baptism of the first convert. In the interval, many events of interest and importance had transpired in connection with the Mission. Clouds and sunshine, and sunshine and clouds, had followed each other in quick and rapid succession. Other laborers had arrived, — the New Testament had been translated into the Burman lan-

guage and the little band of disciples had increased to the number of eighteen. Mr. Judson had removed from Rangoon to Ava, the capital of Burmah. The Mission was now in a prosperous condition, and promised increasing success.

But all at once, rumors of war between Britain and Burmah were heard, like the hoarse mutterings of approaching thunder. These rumors were immediately succeeded by the arrival of 6,000 British troops at the mouth of the river. In the consternation which this intelligence created, the government issued an order, that all persons in Rangoon wearing a hat should immediately be arrested. Among other European residents, Messrs. Hough and Wade were seized, hurried away to prison, loaded with heavy fetters, and placed in close confinement, under the charge of armed keepers. On the following morning, the fleet arrived just below Rangoon, and the keepers were ordered to put all these prisoners to death

the moment the first gun should be fired upon the town. But no sooner did the firing commence, then the keepers immediately fled, having taken the precaution to make the prison doors fast, to prevent the escape of the prisoners. After the firing ceased, the prison was entered by fifty Burmans, who stripped the wretched captives of most of their clothing, bound them with cords, dragged them out of prison, and hurried them away, goading them on with the points of their spears, to the place of execution. Here they were placed in a kneeling posture, with their faces bent to the ground, and the executioner, who stood with his knife in hand, was *ordered to proceed.* It was a critical moment. The executioner lifted his huge knife to strike off the head of the prisoner nearest him. When Mr. Hough begged for a moment's delay; and proposed that the execution should be stayed, and one or two of the prisoners be sent on board the frigate, to

entreat the English commander to cease firing upon the town. Just at this moment, an awful roar of cannon was heard, and the shots fell thick where they were assembled. This so frightened the whole company, officers and all, that they instantly dispersed, and took refuge under a neighboring tank, leaving the Missionaries still on their knees, with their necks bared, awaiting the fatal stroke of the executioner's knife. The petition of Mr. Hough, however, was renewed, and he was commissioned to go at once to the English general to negotiate, while Mr. Wade and the other prisoners were consigned to a miserable dungeon, with strict orders to have them all put to death in case Mr. Hough did not succeed in putting an end to hostilities.

On the morning following, a party of Burmans came to the prison, evidently with the design of putting them to death; but just at this moment, some one from without

exclaimed, "The English are coming!" Instantly the whole number fled in the greatest alarm, and soon after, the prisoners were released from their prison and chains by British soldiers.

The intelligence of the fall of Rangoon reached Ava (the place of Mr. Judson's labors) about two weeks after its capture. All was confusion and excitement at the capital. The king immediately ordered the foreign teachers to be arrested.

While Mr. and Mrs. Judson were at dinner, a company of fierce-looking Burmans, attended by a "spotted-faced son of the prison," * rushed into the house, seized, and violently threw the unresisting Missionary upon the floor, drew forth a small cord for pinioning prisoners, and, with hellish cruelty, proceeded to tighten the torturing cords around the suffering victim.

* The executioners in Burmah are reprieved felons, bound in service to the prisons. They are marked by a tattooed circle on their cheeks, on account of which they are termed "spotted-faced sons of the prison."

"Stay!" exclaimed the agonized and suffering wife, "O have pity, and loose that torturing cord, and I will give you money!" But the spotted-face, as if the infliction of pain were a greater pleasure than the acquisition of money, spurned the offer of silver, and dragged the suffering Missionary some distance from the house, then threw his helpless victim on the ground, and, placing his knee upon his back to increase the purchase, he drew the cords with the utmost of his strength, so as almost to deprive him of the power to breathe.

"Now give us silver," said the spotted-face, "and the cords shall be loosed!"

"Is there no one who knows me," cried the tortured Missionary, "is there no one who pities me, and who will become security for the money till the messengers return?"

There was none. A messenger, however, soon arrived with silver, upon which

the arms of the sufferer were somewhat relieved, so as to allow him to breathe more freely. He was then taken a distance of nearly two miles, three pairs of fetters placed upon his limbs, then fastened to a bamboo pole, and thurst into the *death prison!*

The horrible sensations and sufferings of this man of God, shackled like a common felon, and under the guard of executioners during the long hours of night in the death prison, I will not undertake to describe.

And what a night, also, for his poor, agonizing wife, who was left behind, ignorant to the fate of her husband! She, also, was a prisoner, being guarded by the officers of government, and not permitted to leave her house. On the third day, however, by a bribe of about one hundred dollars, she obtained the melancholy privilege of visiting her husband at the door of the prison. But what a meeting! The fettered sufferer crawled to the door of the

prison, — for Mrs. Judson was not permitted to enter, — and a few words of sad endearment passed between them only, when she was rudely ordered to depart.

By the exertions of this Christian heroine, the Missionaries were soon after removed from the death prison to an open shed in the prison inclosure, and here she continued to visit them, daily bringing them food, for seven months. Then, in the midst of these labors and sufferings, and while the agonized father was chained in his prison, she gave birth to a little daughter. But in a few days she was enabled by the good hand of Providence to resume her daily visits to the prison again.

About two months after the birth of her little daughter, a message was brought to Mrs. Judson, that her husband and the other white prisoners, were again thurst into the horrible death prison, and that two additional pairs of fetters, making five in all, had been put upon their galled and wearied

limbs. The cause of this additional rigor was the defeat of the Burman general and the advance of the British troops up the river.

It was now the commencement of the hot season, and the situation of the fettered prisoners, shut up in a close and filthy apartment, was dreadful beyond description. After continuing in the inner prison about a month, Mr. Judson's health gave way; he was seized with an alarming fever, and probably his life would have been sacrificed, had it not been for the energy and assiduity of his heroic wife. In order to be near him, she erected a bamboo room in the governor's inclosure which was nearly opposite the prison gate. And there she continued to watch over her suffering husband and to besiege the governor with her incessant entreaties, till at length, worn out with her "continual coming," he gave orders that Mr. Judson should be removed to more comfortable apartments, and grant-

ed her permission to go in and out at all times a day, to administer the necessary medicine and nourishment.

But this state of comparative happiness lasted but two or three days ; Mr. Judson, together with the other prisoners, was ordered to be removed to the prison of Oungpenla, a distance of eight or nine miles. The sufferings of the prisoners attendant upon this journey are most heart-rending. They were obliged to travel with naked feet upon the scorching sand and sharp gravel, their limbs were stiffened and bruised with the fetters they had worn so long, their bodies were emaciated with the privations and sickness of their protracted and painful imprisonment, and then, in addition, they were compelled to make the journey under a burning sun in one of the hottest days in the year. They had proceeded only about half a mile, when Mr. Judson's feet became dreadfully blistered. They had then eight miles to walk ;

the sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this condition they were goaded on by their unfeeling drivers, leaving at every step the bloody tracks of their raw and lacerated feet.

The debilitated state of Mr. Judson rendered him less capable of bearing such hardships than the other prisoners. When about half way, Mr. Judson requested the officer to allow him to ride on his horse a mile or two, as he could proceed no farther in that dreadful state. But a malignant look was all the reply he received. He then requested Captain Laird, who was tied with him, to allow him to take hold of his shoulder, as he was fast sinking. This Mr. Laird kindly granted for a mile or two, but found the additional burden insupportable. Just then, a Bengalee servant coming up and seeing the distress, took off his headdress, which was made of cloth,

tore it in two, gave a part to Mr. Judson, which he wrapped round his wounded feet; and the servant offering his shoulder, Mr. Judson was almost carried by him the remainder of the way.

About two hours after the arrival of the prisoners, who should Mr. Judson see but his noble and heroic wife, coming with her babe three months' old in her arms. She had found out the destination to which her husband had been driven by cruel and bloody men, and love had lent her wings to traverse the burning sands of the desert, and she had flown on those wings, with her sad-hearted babe at her breast, to the side of her beloved companion.

At this place they were destined to remain six long months in sufferings, quite as memorable as the fiery furnace of Babylon to the Jewish worthies, as the den of lions to Daniel, or as the prison at Philippi to Paul and Silas, with their feet made fast in the stocks. Certain it

is, that the sufferings of this six months endured by this devoted Missionary and his wife are beyond either enumeration or description.

Here Mr. Judson's fever continued, and his feet were so dreadfully mangled by the horrible march from Ava, that for several days he was utterly unable to move. While his heroic wife was making preparations to attend upon her husband, the next morning after her arrival, her eldest daughter was taken down with the *small pox!* Now her condition was most trying, — her husband in prison, with a fever upon him, and in a mangled condition, her little daughter with the small pox in a shed outside the prison, which she had been permitted to occupy, and her famishing babe at the breast seeking almost in vain for that nourishment, which excess of sorrow, weariness, and suffering had nearly dried up.

But her cup of suffering is not even yet full. No sooner is her child recovered,

than she herself is seized with a distressing and dangerous sickness; and thus she is deprived of the power of ministering unto others, and with none to minister unto her. In this debilitated and distressing condition, she set off in a cart to Ava for medicine and suitable food; while absent she became so much worse, that she had no hope of recovery left, and desired only to be able to return to die near the prison. She did return, and was confined to her *shed* more than two months before she was able to resume her accustomed duties again.

The prisoners, it afterwards appeared, had been removed to this prison, by the orders of the Burmese general, for the purpose of being offered there as a sacrifice to the gods. They were destined by him to the horrible death of *burning alive!* But as he was about to consummate this diabolical purpose, he suddenly fell into disgrace, was charged with treason, and executed at an hour's notice. Thus God sent his angel

from heaven to shut the lion's mouth, and save his servant from the fate which hung over him. Hence he, together with the other prisoners, was left at the prison of Oung-penla uncared for, till the near approach of the English to the capital induced the king to send for Mr. Judson to accompany the embassy to the English camp, to negotiate a treaty of peace.

Thus ends a single scene of suffering in the tragical life of this remarkable man. How peculiarly appropriate is the language of the text to this portion of his life: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." He had been in most imminent dangers in repeated instances from the hand of the executioner, from alarming sickness, and from sufferings in prison one year and seven months, nine months in three pairs of fetters, two months in five, six months in one, and two months a prisoner at large. And yet God had delivered him out of them

all, for his work was not done ; — and God's people are IMMORTAL TILL THEIR WORK IS FINISHED !

DEATH OF DR. JUDSON'S FIRST WIFE AND CHILD.

On the conclusion of the treaty of peace between Burmah and England, Mr. Judson established a Mission at Amherst ; and, having got matters fairly settled, he was solicited to accompany, as translator, an embassy to the court of Ava, for the purpose of negotiating a commercial treaty with the government. This he at first declined, but having the assurance that an effort should be made to have a clause inserted securing religious toleration ; he finally consented to accept the office and join the embassy.

Soon after he left, a remittent fever seized upon the constitution of Mrs. Judson, wellnigh broken down by suffering and

disease. Now she, who had so assiduously and tenderly watched over and ministered unto others, by the providence of God, is to sicken and die alone. There are none to cool the burning brow and soothe the anguish of that heroic sufferer, and in her native tongue to whisper words of tenderness and love; yet pitying hearts were there, among those dark-browed daughters of Burmah, and eyes that wept at the anguish of the dying Missionary, and voices that whispered accents of love, though in a foreign tongue. From day to day the malady makes slow, but constant progress. At length delirium ensues; and she gives utterance to her broken thoughts. "O the teacher is long coming! The new Missionaries are long coming! I must die alone and leave my little one! Tell the teacher the disease was violent! Tell him I could not write! Tell him how I suffered and died! Tell him all you see!" And then she sinks into the lethargy of approaching death.

All is still, and no sound is heard except the quick and shortened breathing of the sufferer. An infant cry breaks the stillness of the apartment. That sound vibrates upon that maternal heart whose throbbings had wellnigh ceased. The eyes of the dying mother once more open; she speaks, it is a gentle whisper from the bed of death: "Nurse be kind to my darling child, indulge it in every thing till its father comes home, precious, precious baby!"

"She made a sign
To bring her babe, — 't was brought and by her placed,
She looked upon its face . . . . . and laid
Her hand upon its little breast, and sought
From heaven unutterable blessings, — such
As God to dying parents only granted
For infants left behind them in the world.
'God keep my child,' we heard her say,
And heard no more."

She died October 24th, at eight o'clock in the evening. HER "RECORD IS ON HIGH!"

While Mr. Judson was pursuing the

object of his visit at the capital, a letter was one day handed him sealed with a black seal. He tore it open and read with feelings of anguish and desolation, which it would be presumption to attempt to describe, the following words: "Dear Sir, to one who has suffered so much, and with such exemplary fortitude, there needs but little preface to tell a tale of distress. To sum up all the unhappy tidings in a few words, — *Mrs. Judson is no more.*"

But his cup of sorrow was not full. He was *widowed* but not *childless*. He had still left his little daughter, who had been ushered into the world while her father was in fetters in the death prison. That little one the stricken mourner had already begun to hope might yet supply, in some degree, the vacancy occasioned by the loss of the tenderest of mothers and the best of wives. But just six months after the death of its mother, angels bore that little spirit to be reunited with hers in heaven.

"Thus I am left alone in the wide world," writes Mr. Judson, "my father's family and all my relatives are separated from me by seas which I shall never repass. They are the same to me as if buried. My own dear family I have actually buried. What remains for me but to hold myself in readiness to follow the departed to that blessed world,

'Where my best friends, my kindred dwell,
Where God my Saviour reigns!'"

TRANSLATION OF THE BIBLE INTO BURMAN.

Immediately after the grave had closed over the last of all his family, he betook himself to the great work of giving the Bible to the millions of Burmah. A work in which the bereaved Missionary toiled solitary and alone for nearly seven long years. He first was employed for a time

in revising the New Testament. He then began his labors in the Old Testament, by translating the Psalms. Just as he commenced this work, he received a pressing invitation from the Board to visit his native land; but this invitation he resolutely declined, for he felt that his duty to God and the perishing heathen forbade it. The WHOLE BIBLE was not yet given to Burmah. Here we see manifested a most noble and heroic spirit of self-denial, deliberately preferring continued labors to a season of relaxation, and the good of the heathen above any gratification of meeting friends and kindred.

From this time onward, he devoted nearly all his time and energies to the great work of giving the Bible to Burmah. In June, 1831, he speaks of Genesis, Psalms, Solomon's Song, Isaiah, and Daniel as completed. Two years and a half longer of hard study and patient toil, the laborious, but welcome task drew near its completion.

Under date of December 31st, 1833, he says: "I did hope, at this time, to have been able to insert a notice of the completion of the translation of the Old Testament, but though I have long devoted nearly all my time to that work, I have found it so heavy, and my health so poor, that though near the goal, I cannot yet say I have attained."

A single month longer, and the noble work was done! On the 31st of January, 1834, Mr. Judson wrote the last page of his translation of the Bible into the Burman tongue. It was a work which he had prosecuted amid the changes of many years, often in solitude, in sickness, and in sorrow. Poets, historians, and moralists have all recorded the feelings of exultation, with which they have completed some great work which they imagined the world would not willingly let die. But here is a sight which angels might have stooped down from heaven to gaze upon with the

deepest interest, to see that devoted man of God, after his long years of toil, on his knees in that room, where he had so long studied, and wept, and prayed over this work, with the last leaf of Burmah's Bible in his hand, and to witness the thrill of holy rapture which glowed in every feature, as, rising from his knees, he seized his pen and wrote the following memorable record in the history of Burmah: — "THANKS BE TO GOD, I CAN NOW SAY I HAVE ATTAINED! I have knelt down before him with the last leaf in my hand, and imploring his forgiveness for all sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory. MAY HE MAKE HIS OWN INSPIRED WORD, NOW COMPLETE IN THE BURMAN TONGUE, THE GRAND INSTRUMENT OF FILLING ALL BUR-

MAH WITH SONGS AND PRAISES, TO OUR GREAT GOD AND SAVIOUR, JESUS CHRIST! AMEN."

Let the despisers of the Bible and of the Cross look here; contemplate the spectacle here presented. Here is a man upon whom the heathen have inflicted tortures, and fetters, and bonds, and imprisonment, and he has given them in return THE BIBLE, — the richest boon of Heaven to man, the leaves of which are for the healing of the nations! Such an act, indeed, reflects great honor on the man, but it reflects a greater glory on his religion which prompted him to undertake, and enabled him to complete, so noble and God-like a work!

DR. JUDSON'S RETURN TO AMERICA.

From the date of the completion of the Burman Bible in January, 1834, till the embarkation of Dr. Judson for the United

States, his history is not fraught with any such startling and extraordinary incidents as is found in other portions of his life. He was married on the 10th of April, 1834, to Mrs. Sarah B. Boardman, with whom, for eleven years, he lived with an interesting family of children growing up around him, in the enjoyment of as large a share of domestic happiness as often falls to the lot of any Missionary of Christ.

After printing the first edition of the Bible in Burmah, Dr. Judson soon discovered the necessity of a thorough revision of the whole work, and five years more of his life were chiefly devoted to this important, but laborious task. This revision of the work, he says, cost him "more labor and time even than the first translation."

About one year and a half after the publication of the revised edition of the Bible, at the earnest and repeated solicitation of the Board, Dr. Judson commenced the la-

borious task of writing a complete Dictionary of the Burman language. This work he hoped to be able to put to press as soon as the end of the year 1845. But this hope was frustrated by the dangerous sickness of Mrs. Judson, which rendered a long voyage and an entire change of climate necessary, as the only hope of preserving her valuable life.

A voyage to the United States was decided upon as the only thing that would insure the life of Mrs. Judson; and as it would be cruel to send her alone in her enfeebled state of health, he determined to accompany her. They embarked in April, 1845, taking with them their three eldest children to remain in this country, and leaving their three youngest behind; the youngest but three and a half months old.

To prevent an interruption in the work of the Burman Dictionary, he engaged two assistants to accompany him, with the design of prosecuting the work while in

this country. But the health of Mrs. Judson had so much improved during the former part of the voyage, that her husband resolved to return to Burmah, and allow her to pursue her voyage to the United States with the children. And on their arrival at the Isle of France, the prospect of Mrs. Judson's recovery continued so favorable, that the native assistants were sent back, and Dr. Judson intended soon to follow them. It was here that those most beautiful and affecting lines were written by Mrs. Judson to her husband, commencing thus :

"We part on this green islet, love,
Thou for the Eastern main,
I for the setting sun, love,
O when to meet again!" *

But before the vessel proceeded on her voyage, and after the return of the native assistants, Mrs. Judson was seized with a relapse, and her husband resolved not to

* Judson Offering, p. 227.

leave her. The following account of her last sickness is from the pen of Dr. Judson:

"On our passage homeward, the strength of Mrs. Judson gradually declined, and I expected to be under the painful necessity of burying her in the sea. But it was so ordered in Divine Providence, that when the indications of approaching death had become strongly marked, the ship came to anchor in the port of St. Helena. For three days she continued to sink rapidly. Her mind became liable to wander; but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavoring to administer relief to the distressed body and consolation to the departing soul. At two o'clock in the morning, wishing to obtain one more token of recognition, I

roused her attention, and said, 'Do you still love the Saviour?' 'O yes,' she replied, 'I ever love the Lord Jesus Christ!' Another hour passed, life continued to recede, and she ceased to breathe. For a moment I traced her upward flight and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her hair for the last time in the drapery of death, and, being exhausted with many sleepless nights, threw myself down and slept.

"On awaking in the morning, I saw the children standing and weeping around the body of their mother, then, for the first time, inattentive to their cries. In the course of the day, a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved. After prayer had been offered, by a dear brother minister from the town, Rev. Mr. Bertram, we proceeded in boats to the shore. A grave had been prepared

in a beautiful, shady spot, contiguous to the grave of Mrs. Chater, a Missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited; her body had attained the repose of the grave, and her spirit the repose of paradise."

Dr. Judson was obliged to hasten on board the ship, which immediately went to sea. And who does not sympathize with the feelings which prompted the following record: "On the following morning, no vestige of the island was discernible in the distant horizon. (How would he strain his sight to catch a glimpse of the last resting-place of his beloved companion!) For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the Gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with

beloved beings, whose bodies are mouldering at Amherst and at St. Helena."

Thus a second time is this stricken mourner bereaved of a companion, and left alone. Yes:

"Precious dust," he has "laid,
By the Hopia tree;
And treasure as precious
In the rock of the sea." *

Six weeks from the grave of his wife at St. Helena, Dr. Judson arrived in Boston on the 15th of October, 1845. The arrival of this devoted and suffering Missionary in his native land produced a thrill of emotion in the hearts of thousands, which may be imagined, but never described. Word was circulated verbally, in order to prevent publicity, that the friends of Missions would meet him in the evening at the church in Bowdoin Square, to welcome his return. The house was densely filled, all eager to see and grasp the hand of the long-loved

* H. S. Washburn.

and toil-worn man of God, the oldest surviving American Missionary to the East, and the first who gave himself personally to that work, — the man who had been brought before kings and councils for the testimony of the Lord Jesus, — who had been in bonds, in dangers, and in chains; who had been led away to be sacrificed to heathen gods, but delivered out of their hands by the God of heaven; and whose fortitude no terrors of martyrdom could shake; whose love for the heathen no ingratitude, nor cruelty, nor fear could quench. This was the man whom God had delighted to honor as "JESUS CHRIST'S MAN," * and around whom thousands rushed to greet and welcome to the land of his youth.

During the services of the evening, a man was suddenly seen to pass rapidly up

* This phrase is one made use of many years ago by a poor heathen, who had travelled far to find a Missionary, and meeting Mr. Judson, eagerly inquired, "*Are you Jesus Christ's man?*"

the aisle into the pulpit, and to embrace Dr. Judson with uncommon ardor, and which was as ardently reciprocated. As this gentleman was a stranger to the audience, every one was extremely anxious to know who he was. He was soon introduced to the audience, as the Rev. Samuel Nott, Jr., the only surviving member, except Mr. Judson, of that first company of Missionaries sent out from this country by the American Board. He was compelled, after a few years labor, to return to this country, and is now pastor of a Congregational Church in Wareham in this State. As soon as he heard of the arrival of Dr. Judson, he set out with all speed for Boston to greet him; and, learning that he was at Bowdoin Square Church, he hastened there to take him by the hand. Here, after thirty-three years of separation, these two pioneer Missionaries unexpectedly meet in their native land, and with what emotion you can better imagine than I describe.

Similar greetings were also offered Dr. Judson in other cities which he visited, and in every part of the country he was received with great interest and respect, such as are seldom recorded to any person of a mere private station. These manifestations of regard were not confined merely to the denomination to which he belongs. Christians of every communion, and citizens of every rank, were eager to honor the man who possessed so many claims to public veneration and gratitude, who had toiled and suffered as none of the present generation have for the benefit of his race and the diffusion of the Gospel among the nations of the earth.

Dr. Judson remained in the United States till the following July. In June, 1846, he was married to Miss Emily Chubbuck of Hamilton, New York; and, on the 11th of July, he set sail from Boston on his return again to his field of Missionary labor in Burmah, where he arrived on the 5th of December following.

He again addressed himself with his accustomed devotion to his Missionary labors; but his work was nearly finished. His health began to fail in November, 1849. But the decline was so gradual, that no danger was apprehended till January, when he went down to Mergui for the benefit of his health, and returned, as was supposed, with his health improved. But he soon again began to fail. He next spent a month at Amherst, but without benefit. His decline now became so apparent, that his friends became alarmed, and a voyage to sea was proposed as the only possible means of saving his life. A passage was immediately procured in a vessel bound for the Isle of Bourbon. He became so weak before he left, that he was obliged to be carried on board in a litter. The vessel was most unfortunately delayed six days in the river before she went to sea; during which time Dr. Judson was constantly sinking. He became so low before the

assistants who accompanied him down the river left him, that they entreated that he might be taken back to Maulmain. For they were confident that he was near his end, and they could not bear the thought of his being buried in the sea. "We want his grave," said they "where we can look upon it." When the pilot left the vessel, Mr. Ranney, who accompanied Dr. Judson on his voyage, wrote Mrs. Judson that her husband requested him to say, that "*he went out to sea with a strong feeling that he should recover.*" But notwithstanding, he continued to fail, suffering for the greater part of the time exceedingly, till four o'clock on Friday afternoon, when he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe."

They were admonished of the necessity

of making immediate preparations for the burial of the body. A strong plank coffin was constructed to receive the remains, and into which were poured several buckets of sand to make it sink. At eight o'clock the crew assembled, the larboard port was opened, and, in perfect silence, broke only by the voice of the captain, the remains were committed to the deep; nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

Thus ADONIRAM JUDSON, D. D., the Senior Missionary of the American Baptist Union, departed this life at sea, in the sixty-second year of his age, and of his Missionary labor the thirty-eighth. And though his silent funeral, and his nameless tomb are not such as we would have chosen, yet that God, who hid the body of Moses from the eyes of Israel, and by his providence concealed the burial place of Peter, lest their graves should become the occa-

sion of idolatrous reverence, has now bidden the sea unveil its bosom and take this new treasure to its trust. And though man can build for him no garnished sepulchre, and bid no storied marble rise, yet

> The waves shall roll for him
> A ceaseless, solemn dirge,
> The low winds chant his requiem
> And rock him with the surge.

And, indeed, ADONIRAM JUDSON needs no costly mausoleum at our hands. He has, by his sacrifice and labor for the salvation of the heathen, embalmed his memory in the affections of his race, — he has erected for himself a noble monument, not of crumbling marble or corroding brass, but of immortal spirits, on which, as on imperishable tablets, he has inscribed his own epitaph, which shall be read on earth and acknowledged in heaven.

When we place all the noble acts and great events of his life in juxtaposition and trace out his remarkable history, commenc-

ing with the infidel young man at Brown, then becoming a Christian and consecrating himself to the work of Missions at Andover, there writing, and as one of signers presenting the first appeal to the Churches in behalf of this work; in the solitude of his closet maturing plans when he could derive no aid from the counsels of age and experience, with no sympathy of public sentiment to quicken the pulsations of his heart, — but, like another Columbus, going forth in the night of adversity, guided only by the "lights of heaven," and shaping his course by the stars of the moral firmament that threw their gleams along a pathless waste; forsaking home, kindred, and friends for the love he bore to souls; changing his sentiments in obedience to the power of truth and the command of God; thus separating himself from the sympathies of friends, and dissolving his connection with the Board upon which he was dependent for support; stirring up the American

Baptist to the great work of preaching the Gospel to the heathen, which has resulted in their enlargement and prosperity; mastering languages without vocabularies and qualified teachers; translating the Holy Scriptures, and writing nearly to completion a dictionary; suffering imprisonment, in bonds, in dungeons, and chains; signalizing a whole life, which spans the history of American Missions, by an indomitable strength of purpose, and apostolic energy of faith, and ardent zeal for the glory of Christ, devoting youth, manhood, and vigorous old age to the conversion of the world; and finally dying with the harness on, and leaving to posterity a name which must be a watchword for the successive ranks of "the sacramental host of God's elect," till they have won their last victory, and "the kingdoms of this world have become the kingdoms of our Lord and his Christ!" In view of all this, I appeal to you; I appeal to the world, if to him does

not properly, if not exclusively belong the title of "THE CHRISTIAN HERO OF THE NINETEENTH CENTURY?"

CONCLUSION.

By the trials, and sacrifices, and success of this pioneer Missionary, God has taught us what sort of Christians are needed for the conversion of the world.

1st. We must have Christians for this work who have a PASSION FOR SOULS.

Desire is one thing, and desire inflamed to a passion, and manifesting itself in earnest and appropriate action, is quite another. The one ambitious, but in how few cases has that feeling become an all absorbing, master passion, like that of Cæsar and Napoleon. So, also, we desire the salvation of the world; but in how few of us does this desire acquire the majesty and efficiency of a ruling passion, transporting us beyond ourselves, and carrying along with

it all the impulses of our nature. Now this inflamed and overmastering desire is what is needed. The Apostle Paul possessed this. Perhaps no man ever lived whose occupations were more diversified than those of Paul; now compassing the earth by land; now ploughing the deep; now working as a tent-maker; now thundering before kings, and, in a word, doing every thing, and seeming almost to possess ubiquity; yet amidst all he says, "*One thing I do!*" one great absorbing desire monopolized his heart. It was the salvation of the world; not the Jewish world only, but the Gentile. And no soldier, bent upon carrying a citadel, was ever more engrossed by a single object. No mariner on the open sea, struggling with winds and waves and longing for port, was ever more tenacious of a single purpose. The salvation of the world, this girded him for every conflict and cheered him on amid every discouragement.

So with the Apostles; they had a passion for souls, and they came down like thunderbolts upon the conscience of a sleeping world. Imprisonment, confiscation, and sanguinary death were nothing to these men. They had a passion for souls, — a passion kindled at the altar of God and baptized in fire, — a passion nourished and made intense by the concentrating influences of three worlds. Hence they acted; passion made them eloquent, rendered their voice, demeanor, and action, all instinct with energy, and gave them a resistless power in bearing away the thronged audiences of the synagogue or the temple, of the market or the forum. The passion they had for souls transported them above the fear of danger or of death; and the fishermen of Galilee became more than a match for all the legalized wickedness of the world.

So with Mr. Judson; he saw the heathen perishing, the fields were already white

and ready for the harvest; there were no reapers; his soul, like Paul's, was stirred within him, and he must go, and did go to their rescue, and labored and braved danger and suffered and died for the heathen; and to-day he is wearing a crown all radiant with gems gathered out of the dark realms of heathendom.

Such is the sort of men we need now for the world's conversion. A few such men of passion, burning with Apostolic fire, would shake thrones, agitate kingdoms, and carry victorious war even to the gate of the enemy.

2d. Another trait of character eminently exhibited in the life of Dr. Judson, and which Christians must possess in order to fit them for their work, is A SPIRIT OF FAITH AND INDOMITABLE PERSEVERANCE.

Dr. Judson was not to be discouraged in his work by any difficulties, however great, which might present themselves. "He believed, therefore" he acted.

"If any ask what success I met with among the natives," writes Mr. Judson to Mr. Rice, who had returned home to stir up the Churches to this work, "tell them to look at Otaheite, where the Missionaries labored nearly twenty years, and, not meeting with the slightest success, began to be neglected by all the Christian world; and the name of Otaheite was considered a shame to the cause of Missions; but now the blessing begins to descend. Tell them to look at Bengal, also, where Dr. Thomas had been laboring seventeen years before the first convert, Krishno, was baptized. If they ask again what prospect of *ultimate* success is there? Tell them as much, as that there is an Almighty and faithful God who will perform his promises and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come and give us our bread; or if they are unwilling to risk their bread on such a forlorn hope, as has nothing but the Word

of God to sustain it, beg of them at least not to prevent others from giving us bread. And if we live some twenty or thirty years they may hear from us again."

Here was faith, — faith in God; a faith that moored itself to the throne of the Almighty, determined to abide any consequences. This servant of God knew that he stood upon no Serbonian bog, which trembles beneath your tread; but he stood on God's unfailing Word; we have as "*much encouragement*," says he, "*as that there is an Almighty and faithful God who will perform his promises.*" And then he was resolved to persevere, and, by the grace of God, has persevered; and what report at the end of "twenty or thirty years" is this indomitable, persevering servant of God able to make? He can tell of sixty or seventy Churches gathered in the great Burman Empire, each flinging the light of heaven upon the midnight darkness of the East; he can tell of at least seven thou-

sand Christians, wrested from the idolatrous worship of Boodh, and made the sons and daughters of the Almighty; he can tell of the Bible faithfully translated; of "a wilderness and solitary place which are glad, and of deserts which rejoice and blossom as the rose." He "went forth weeping bearing precious seed," and toiled on amid disappointment and discouragement almost six years, before he saw any fruit appear; and then the seed sprung up, first "the blade, then the ear, and then the full corn in the ear"; for we have seen him "come again with rejoicing and bringing his sheaves with him."

So now we need Christians who will be men of faith and perseverance, who will work on amid disappointment, persecution, imprisonment, in the face of kingly edicts and death if need be, exclaiming, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." And to do this,

Christians must feel their responsibility; they are standing in Christ's stead; they are acting as his representatives on earth. He has made them "the light of the world and the salt of the earth." Hence it is no time for us to be faint-hearted or discouraged or to theorize; but to act. We are like men on the firm coast, where a broken wreck, teeming with living multitudes, lies dashing in the foaming surf. Each is bound to save some. See, millions on millions are exposed to the death that never dies. Each succeeding wave bears off some. Yes, among the heathen alone, there die *every year seven millions and a half, — twenty thousand every day, eight hundred and fifty every hour, and fourteen every minute!* Thus it has been from generation to generation, while the Christian Church has been unbelieving and faint-hearted, and when urged forward to the work, she has cowardly exclaimed in justification of her supineness, there are "giants

in the land." O, shall Christians fail to persevere while a current of souls is sweeping by, and discharging itself into the burning lake at the rate of twenty thousand a day? Shall we fail to act decidedly and vigorously while the world on we stand is lashed by the rising surges of hell beneath our feet, and while the beating tempest of wrath is over our heads?

3d. To accomplish the world's conversion, Christians must possess, in an eminent degree, A SELF-DENYING AND SACRIFICING SPIRIT.

Nothing great or good has ever been effected without it. Before the redemption of man could be wrought out, "He who was rich" must become poor; the second person in the mysterious Godhead "must humble himself," and descend to our rescue, and descend from one depth of humiliation to another, till the cross arrested his farther descent and made it impossible for Divine condescension itself to stoop lower.

Before the world could be saved, God must sacrifice his Son.

If we look back to the Patriarchal age, we behold the same self-denying and sacrificing spirit demanded and exhibited in the martyr piety of Abel, the dauntless fidelity of Enoch, the persevering obedience of Noah, the Missionary pilgrimage of Abraham, and later still, the sacrificing zeal of Moses. And as we pass along down the long line of martyrs and confessors, we see God requiring, and his people actually making, great sacrifices for the good of mankind. We find men nerving themselves up to a courage which should cower before no danger, and shrink from no conflict, — cultivating an enlarged benevolence, which set no limits to its plans and toils and trials for the welfare of man, — and attaining to a spirit of self-abandonment, which should swear eternal devotions to Christ, though in the presence of stakes and gibbets and flames prepared for

its martyrdom. These, indeed, were the world-benefactors, who bravely consecrated their entire energies to the service of their race. They are champions, who appear at fitting intervals, as if Providence especially designed, by the mercifulness and durability of their influence, to remind the world of what is most characteristic of his own Eternal Throne. They are the foreshadowing also of infinite harvests, for, though persecution may seize and "drag them into fame," and "chase them from the world," yet they always leave the world better than they found it. They are battling for God and truth; between recreancy to truth and the sacrifice of life they hesitate not a moment to choose. And hence if they fall in their sublime career, they "fall chanting the Marseillaise of the world's march toward the final victories" of God and truth!

So we shall find the same spirit required and manifested in many of our Mission-

aries. Dr. Judson has paid TEN THOUSAND DOLLARS into the Missionary treasury, and this was all he possessed on earth, and also in addition, he gave HIMSELF to the work of Missions; and what a gift was that for the world! Yes, Judson and his compeers in their work have shown themselves to be honest and true-hearted, ready to go where God commands, and act where he directs, with a firm reliance on the arm that bears the "pillars of heaven" up; and when they are opposed by sanguinary laws and kingly edicts, they calmly meet the storm and brave the horrors of martyrdom, rather than share the infinitely more frightful horrors of recreancy to truth and treason against heaven. The puny and selfish potentates of earth may sue for slavedoms and kingdoms and win them, but benefactors like these are the true heroes of the world, and they will live in perpetual, augmented glory, when "tyrant's crests and tombs of brass" have passed away.

Thus God is teaching the piety of his people to be diffusive, and training his Church for that "bolder flight which shall eventually sweep the horizon of the world." O, Christians, have we caught the spirit of Christian self-denial and sacrifice from these "mighty men of war?" Are we at our post acquitting ourselves like men in this great contest? Have we made the wants and the woes of the world our own, so that we cannot count the work complete till they have removed? On this cause all the treasures of the universe have been lavished; all creation is groaning and travailing in pain together for want of it, and all the voices of heaven and earth command you to take part in it. What are you doing for its promotion? Does the utmost extent of your instrumentality for the world's conversion consist in a small donation of money, and in an occasional languid prayer?

When the Spartan band at Thermopylæ

prepared themselves to die for the salvation of Greece, they inscribed upon the overhanging crags of that famous pass these words: "Traveller, go tell Sparta that we die here in obedience to her sacred laws!" O, Christians, how many of us are ready to imitate the example of this heroic band, to bind garlands upon our brows as ready sacrifices, and throw ourselves in the Thermopylæ of the moral world, to die there for the salvation of God, and in obedience to HIS "sacred laws?"

Finally, we are not without ENCOURAGEMENTS to labor for the world's conversion.

And this we may see from the labors and success of Dr. Judson. The life of this devoted man has taught us what Christian heroism, by the grace of God, can accomplish. And when the history of Adoniram Judson is truly written, it will be found one of the most conclusive arguments in favor of the feasibility of Missions among the heathen ever presented to the mind of man.

And further, not only do we find individual cases of devotion to this work, but the Church is waking up to a sense of her responsibility in relation to the recovery of man. She has gone up into the mount of vision; she is beginning to look out over the world as the field; she is beginning to entertain no less design than the amelioration of the entire race of man; she is beginning to see that her appropriate type is an "angel flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth." And she is making it her aim to carry the torch of truth into the shadow of death; to prepare the savage for society; to make the idolater a true worshipper; to hush the discord of war; to restore the various branches of the human race to each other, by restoring them to God; and to see all the crowns of the world at the feet of Christ. These are beginning to be her daily thoughts and her most familiar de-

signs. And, indeed, the Church is actually marshalling for the work. She is already consecrating to the Missionary work her best talent and most marked and devoted piety; and as an earnest of her designs, she now raises annually in Christendom, for Missionary purposes, two millions five hundred and twenty-five thousand dollars; she has already in the field about fifteen hundred Missionaries, occupying about twelve hundred different stations, and has already gathered about two hundred thousand converts into her Churches, and two hundred and fifty thousand children and adults into her schools. These preparatory efforts, like the repeated "flights of the dove of the deluge," show that there is shut up in the "Ark of the Church" a principle of activity, which is impetuous to be free, and which promises, when opportunity serves, to traverse the globe.

Then the moral aspect of the world is presenting most encouraging symptoms.

The great systems of error which have for ages held the nations bound are relaxing their grasp and give forth signs of having reached their dotage. The fanatical zeal of the Mahometan is burning out; the priestly power of the Brahmin is broken and his demons wait in vain for their prescribed libations of blood; the altar of the Chinese is standing empty waiting to welcome the advent of an "unknown God"; the South African chief comes from a remote interior and offers his herds for a Christian teacher; the vast kingdoms and islands beyond the Ganges we know are waiting to receive any number of Missionaries. In one quarter we see idolatry losing its hold on millions; in another the savage is awaking from his sleep of centuries; and, look in what direction we will, the horizon of hope enlarges and brightens; everywhere are to be seen an impatience of the present, a deep presentiment, and a spirit of inquiry, anticipation, and change

looking out on the future. And now is the time for the Church to proclaim in the ear of the nations, "Behold your God!" *

But the chief encouragement we have in this work is derived from the fact that the *cause of Missions is the cause of God.* For our success we are dependent upon God. But he will give success to his own cause. For this his word stands pledged. "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Then "let the heathen rage and the people imagine a vain thing, let the kings of the earth set themselves and the rulers of the earth take counsel together against the Lord and against his anointed," what matter? They cannot bind the word of God. The cords they cast about it will be like Sampson's green withs, and like the tow when the fire toucheth it. "All power in heaven

* Harris's Great Commission.

and in earth is given" to Christ, and this renders the triumph of his Gospel certain.

Be encouraged, then, O Christians, and prepare yourselves; gird on your armor for the world's conquest. On whom shall the mantle of the sainted Judson fall? on whom? Let every blast of the "Apocalyptic trumpet" ring through the Church as a summons to universal action! Let every soldier of the Christian army demean himself as if "an angel fought at his side," and infinite issues were waiting the result! Though God comes and takes away a master-workman, still the work will go on,—it must go on. The shadow on the world's dial-plate cannot be turned back; the rock cut out of the mountain without hands cannot be arrested in its course; the wheels of God's providence are rolling onward; those wheels are high and dreadful, nothing can oppose them.

This cause must triumph,—it has triumphed; it triumphed in Egypt,—it tri-

umphed in Palestine, — at the tomb of Joseph, — in Germany, — in England, — in America, — and at this moment its triumphs are spreading "from sea to sea," and "from the rivers to the ends of the earth." Be hushed, then, the language of unbelief and the moanings of complaint. Islands of the sea, ye shall not wait in vain for his law! Africa, there is hope in thine end, the hands of thy children shall be stretched out to God! India, thy swarming myriads shall rejoice in the true incarnation, "God manifest in the flesh!" And China, thy walls shall be salvation and all thy gates praise! Kalee, Vishnoo, and Juggernaut, your shrines are doomed, your days are numbered, and your end draweth nigh! For unto Shiloh shall the gathering of the people be.

"EVEN SO COME LORD JESUS, — COME QUICKLY!"

"And added to thy many crowns
Receive yet one, the crown of all the earth!"

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